

The Duties of Catholics

St. Joseph, the "Just Man"
Chicago's Catholic Orphans

The Catholic Mind

SEMI-MONTHLY

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THE AMERICA PRESS, 59 EAST 83D STREET, NEW YORK.

The Duties of Catholics

CORNELIUS VAN DE VEN, BY THE GRACE OF GOD AND THE
AUTHORITY OF THE HOLY APOSTOLIC SEE, BISHOP
OF ALEXANDRIA, TO THE CLERGY AND LAITY OF
OUR DIOCESE, PEACE AND THE BENEDI-
CTION OF OUR LORD JESUS CHRIST.

IN addressing you this year for the twelfth time at the approach of the holy season of Lent, and in looking at all the changes which these years have brought, we cannot help being filled with gratitude to God for the many evidences of steady improvement and progress that are to be seen on every side. There has been an awakening of a better Catholic spirit; religion is more widely practised; piety is increasing; Divine services are far better attended; the number of Holy Communions in the diocese has multiplied at a truly marvelous rate.

There is a better understanding and a more cordial co-operation between pastors and people, and a much improved generosity on the part of the laity in the support of their own parishes as well as of the different diocesan works and other pious objects for which an appeal is made to them. This year especially our heart has been gladdened by the willing response of so many to our appeal for a diocesan institution for our little orphans, which, thank God, is now in course of construction. These hopeful conditions are due, next to God, to the zealous labors of our devoted priests, to the splendid

work of our Catholic schools, and to the good-will so constantly displayed by many of our laity. In order to stimulate still further improvement and greater zeal among our good Catholics, and to arouse those who are still backward and indifferent, we propose in this pastoral letter to call your attention once more to your chief duties and interests as Catholics, and to warn you again against some dangers and evils that are most prevalent and harmful. Most of the remarks that we shall make have been often made before, but will bear repeating. The gentle criticisms that we may utter are prompted solely by our fatherly affection for you and by our paternal solicitude of your spiritual welfare.

The foremost duty of all Catholics is the regular attendance at the Holy Sacrifice of the Mass on all Sundays and holy days of obligation. We cannot too strongly insist on the great importance of this sacred and most binding duty, because with it as a rule the whole Christian life of a Catholic stands or falls. Those that gather around God's altar every week, to worship Him, to profess their faith, and to hear His doctrine preached to them, will in all probability be consistent and faithful Catholics to the end of their lives, whereas the truant ones that habitually stay away without sufficient cause are not only in each instance guilty of a grievous sin, but will most likely drift further and further away from God and duty, and finally suffer the loss of their faith and of their souls. Though we are most happy to know that nearly all our churches are thronged with worshipers every Sunday, yet there are still too many careless and easy-going Catholics who make altogether too light of this great Catholic duty and excuse themselves from it on the slightest grounds. Some exempt themselves on

account of the least inclemency of the weather, or of the slightest indisposition, or the smallest inconvenience of any kind. They should know that a grave reason is required to be dispensed from a grave obligation. Others yield to the lure of pleasure and spend the Lord's day, especially during the summer season, at picnics or resorts without hearing Mass. Even though there may be a way to evade the law by going to those distant places before the Sunday obligation is near at hand, yet to spend Sunday after Sunday away from church and Holy Mass for the sake of mere pleasure is doubtless a grievous abuse which no good Catholic can follow or approve.

A Sunday without Mass should not be enjoyable to a true Catholic. We beg all our people to understand well the gravity and the far-reaching importance of this solemn duty, and never to fail to sanctify the holy day of the Lord by hearing Mass, if at all possible. We urge them, moreover, to have such a high estimation of this Divine Sacrifice as to attend it also on week-day mornings whenever their circumstances permit it. So many of our Catholics could easily enjoy this great blessing every week-day at the cost of but a little inconvenience. The holy season of Lent is a suitable time to make the effort. Once begun, it is easily kept up. There is nothing sweeter and fraught with greater blessings than to go near the Lord at the beginning of each day. It does not speak well for faith and devotion in a parish if Christ's altar is almost deserted on week-day mornings.

Another primary object of Catholic duty and devotion is the Lord's Holy Table, where He nourishes our souls with His own Flesh and Blood unto everlasting life. Unless we eat this Divine Food we cannot have life in us, and unless we partake of it frequently we can have

no strength in us. Those Catholics who approach the Holy Table but once a year, when the law compels them, betray a woful lack of faith and are bound to be Catholics of the weakest kind. Those who have their soul's salvation at heart go not less than once a month or at least several times in the course of the year. Fervent Catholics love to kneel at this Divine Banquet as often as possible, every week or even every day. This is the mind of the Church and the desire of our dear Lord Himself as explained by our late Holy Father Pius X. In every good Catholic community there should be a large number of chosen souls who understand the gift of God and nourish themselves with this Bread of Angels every morning of their lives. The little children should be brought often to Christ in order to be kept pure by His own purity and to learn early in life the practice of Christian piety. We beg our zealous priests to use their ceaseless efforts to bring their people frequently to our dear Lord in the Holy Communion. We most earnestly appeal to our Catholic societies to produce this one chief fruit of practical religion among their members, regular and frequent Communion. This is more important than anything else. We have no confidence in Catholic organizations which are largely composed of members who only make their yearly Easter duty and nothing else. Weak members can never form a strong body. Such aggregations of second-grade Catholics cannot possibly be an asset to their Church or a credit to the cause they represent. Those alone can be stanch and strong who are frequently fortified by their union with Christ Himself.

Catholics who love their Church are most willing to do their full share in supporting it. Those that give

nothing show that they care nothing. Barring the very poor, who should receive the kindest consideration at the hands of their pastors, all Catholics should cheerfully and generously contribute to the support of their church and pastor by renting a seat and paying for it, by patronizing the collections, by subscribing for necessary improvements, etc. They should never leave the whole burden to others. Whilst we gladly admit that there is a decided change for the better in this respect, yet there still are not a few who do not seem to understand this obvious duty, and who either fail to comply with it altogether, or do so only grudgingly and sparingly. They are generous to themselves, but stingy to God. They spend money lavishly for pleasure or for vanity, but give only the merest pittance to religion or to charity. How will they be able to account for their selfish conduct at the tribunal of God?

We hope we shall see less and less of this ungenerous indifference, and that all our people will show a broad and truly Catholic spirit, taking pride in giving a handsome support to their own church and pastor, and in helping us to bear the various burdens of the diocese by contributing to the education of our future priests, and especially by helping us with boundless generosity to care for God's own little ones for whom we are now building a home. They should also assist in spreading Christ's Kingdom by helping the home and foreign missions; and as loyal Catholics they should gladly give their share for the support of the Holy Father, who has none but his spiritual children to rely on in his pressing need. There is so much joy in giving, so much happiness in doing good, such ineffable sweetness in Christian charity, and God is never outdone in generosity.

Though Catholics should by no means be narrow or exclusive in their friendship and charity, and should mingle freely with other people, regardless of creed, yet they should naturally love the company of their brethren in the Faith and seek a Catholic atmosphere, Catholic friends and Catholic associates. It is not a good sign if Catholics, through a vain social ambition, seek to move in non-Catholic circles and seem to shun Catholic society. This type of Catholic will often select non-Catholic schools or colleges for his children, not because they offer better educational advantages, but because they are supposed to be more fashionable and to pave the way into higher society; and sometimes in doing this he is well aware of the imminent danger to which he exposes his children's souls. These same foolish parents will often favor a mixed marriage for their children when it appears more advantageous from a worldly or social point of view, thus bartering away, perhaps, their children's real happiness for the sake of vanity or worldliness. Would that we had but a few such short-sighted, time-serving Catholics who in their sordid worldliness do not appreciate the priceless treasure of their holy Faith, which far outweighs all earthly goods and all worldly success.

We have spoken to you time and again on the great importance of good reading and the great danger of bad or questionable reading-matter. As we deem this question of the utmost importance, we again most earnestly commend to all our Catholic people the reading of good books and the subscription to some good Catholic paper. We do not hesitate to say that under existing conditions, when the public press, like public opinion itself, is tainted by all manner of religious and moral errors, the reading

of some Catholic publication is an absolute necessity for our Catholic reading-public, and we think it is high time that our Catholic societies should, beside their periodical resolutions in favor of the Catholic press, make the actual patronizing of that press one of the chief features of their membership. Little can be expected from societies composed of ignorant and untrained members. What we need in our day is intelligent Catholics who know their religion and are well informed in regard to all that concerns its well-being; and only the regular reader of Catholic literature can belong to this class.

Much of the danger with which the moral atmosphere is laden at the present day comes from the popular amusements and the prevailing social fashions and practices. We have already more than once appealed to our good women to shun those styles of dress which by their immodesty ought to be repulsive to any refined or decent person. Those vulgar attires have, perhaps, done more than anything else to degrade womanhood. When women cease to respect themselves, how can they expect men to respect them? We most earnestly beg all our good Catholic women to be models of decency and self-respect, and never to appear in public, and certainly not in the house of God, without being becomingly attired as it behooves virtuous Christians. We ask the mothers to warn and protect their daughters against this prevailing vulgarity, and to teach them, by word and example, the finest and the purest Christian modesty.

It is a well-known fact that many of the popular amusements have become a menace to good morals. In regard to the most popular of them all, the motion-picture, we can do no better than make our own the timely words of the Bishop of Kansas City, which we copy from a recent number of the *Morning Star*:

"We take this occasion to raise our voice against the indiscriminate attendance at the 'moving-picture shows,' both by adults and guileless children. It is true, the mind needs relaxation, especially in these days of rush and unrest, when all must be done in a hurry. It is also true that the photo-plays can be desirable entertainers, innocent and elevating, if presented in accordance with the principles of morality and sound education. But experience proves that many of these shows are fraught with lurking dangers, and instead of being agencies for good, are intentionally turned into purposes of evil. The suggestive and salacious picture-shows indicate clearly and forcibly the spirit of the age and the tendency of society, and are proof of the utter degradation of those who commercialize vice and poison the soul. Being often under the management of unscrupulous persons, with no regard for ethics or art, whose policies are only directed by the day's receipts, lawless and villainous acts, illustrative of murders, seductions, adulteries, suicides and obscene situations, are of daily occurrence. Because these photo-plays can be visited any time of the day, especially in larger cities, without regard for conventionality, both old and young crowd these theaters to witness the scandalous scenes or terrible disasters depicted on the screens.

"Day after day, week after week, with eyes aflame, and trembling with excitement, the little ones fill the benches at the nickel shows. Is it surprising if their moral sense will gradually become benumbed for finer feelings? Is it surprising if the delicate secrets and mysterious promptings of life no longer exist for them, and if in later years they trace their downward course to the corrupting influence of the picture-show? Parents should

be wise in time and guard their children against the contaminating effects of photo-plays that serve no other purpose than to gratify passion. The high-sounding titles given to many of the films, and the advertisements that 'children are not admitted,' are subterfuges that should not mislead the clean of heart.

"We are convinced that city officials, if supported by public opinion and sympathy, will cheerfully assist in eliminating all films of debasing character, by influencing legislation and by enacting laws that will subject these shows to stricter supervision and to heavy fines in case of violation by the ones who at present feel themselves above the law, and who brook no interference from outraged society. And we are equally convinced that, if parents, Catholic organizations and church societies realized their rights and were mindful of their obligations, the photo-plays that are now questionable and sources of evil would soon become the agencies of incalculable good. The most effective protest that people can make against offensive and indecent picture-shows is their refusal to attend them."

Another fearful moral danger of the present day is the ever-growing desecration of holy marriage by the awful evil of divorce, which wrecks so many thousands of homes every year, and by that other abomination which is now openly preached and propagated under the name of birth-control. We are extremely loath to speak on this unsavory subject, but the shameless boldness of its advocates forbids us to keep silent. It is, indeed, a bad sign of the times that this nefarious propaganda is now openly carried on in our country, in spite even of the criminal statutes in many of our States, and with the apparent acquiescence or approval of public opinion and

the public press. It makes us ask: Whither are we drifting? Catholics know what to think of these foul sins. They know that God's law is not subject to public opinion, nor changeable with it. They must be firmly convinced that this sin of the unlawful limitation of offspring is forever and under all circumstances forbidden to them, and they should not hesitate to express their opinion freely whenever the occasion demands it, and to unite with all decent people in setting up and maintaining a strong and healthy public opinion against those dreadful social evils which threaten to destroy our American homes and to undermine the very foundation of the nation.

Dear Brethren, be mindful of the high vocation to which you are called. Be not followers of the wicked world which leads to perdition, but follow the Lord Jesus Christ. Walk in purity and honor as it behooves children of the Saints. Love your holy religion as your dearest treasure on earth; heed its precepts and be strengthened by its Sacraments. Strive during this sacred season of Lent to improve your spiritual welfare, to draw nearer to Christ, your Saviour, and to make surer of your eternal salvation. Be instant in prayer, frequent the Sacraments, attend Holy Mass as often as possible, be regular in assisting at the special Lenten services to be held in all the churches. Open your hearts to God's grace that it may enlighten and save you. May the peace of Our Lord Jesus Christ be with you all.

Given at Alexandria from our episcopal residence on Septuagesima Sunday, Feb. 4, 1917.

✠ CORNELIUS VAN DE VEN,
Bishop of Alexandria.

St. Joseph, the "Just Man"

HENRY J. DE LAAK, S.J.

IN a general way we are at all times ready to admit that God is just. Even more: that He is good to us, and still more, that His actual Providence by which He governs this world is the best. All this we might infer by a process of reasoning. It does not, however, make life with its severe trials, clear to us, but as Christians we have substituted for the comparatively insignificant efforts of human reason, our supernatural faith in Christ. By its light the meaning of human life, and the ways of God's Providence take on an entirely different aspect. It was never God's intention that human reason, unaided, should solve the problem of human existence. Human nature has always been under a supernatural dispensation. In the actual order of Providence, as St. Paul says, we are Christ's and Christ is God's. We do not belong to God except through Christ, and what God is to us, He is solely through Christ. It matters not, then, whether we understand, or do not understand, the complications of an earthly life. Our natural faculty does not need to: faith in Christ is an actual, and far superior, and more satisfactory intelligence than mere reason.

This Divine faculty is not thrust upon us, and we may reject it. Christ, I may say, is in us and so is Herod. The two take different views. The Christ in us is the man regenerated by Baptism and clothed with sanctifying grace; the Herod in us is the pressure which fallen nature exerts upon us. What one loses the other gains;

the antagonism is uncompromising. For Herod called the Wisdom of God a fool.

Men divide accordingly into classes as Christ predominates in them, or Herod: the one class, the Kingdom of Christ, the other, that of the world. As a matter of fact the world's contingent is large, and those who are unmistakably and consistently Christ's, seem to be in a minority. Alas! beyond this minority there lies a fluctuating element, indifferent Christians who seem to be undecided with whom to cast their lot. They take fright when Herod, the world, calls them fools, or when the servant-maid of the world, their material interests, cries out, "Thou too art a Galilean!"

The world proposes to play the foster-father with a scheme of providence all its own. It is riotously noisy with its sayings and doings. It parades freedom and clamors liberty; at the same time it does not tolerate views different from its own. In the name of liberty of conscience, even today when the world makes a great din about equal rights, State laws are made to harass those whose conscience adheres to Christ. Expert in hypocrisy, cant and untruthfulness, the world manages to support an air of benevolence to mankind. It acts the foster-father of children: "Educate" it says, "educate the masses, freely and lavishly, everything free!" Then notice the fierce invectives of Herod when the claims of Christ are brought forward in this matter. Skilful plans are devised to make it positively difficult for the Catholic father to educate his child. And more: insufferable mockery is added to flagrant injustice: the Catholic is sneered at for the lack of resources when his way to them has first been barred.

This foster-father has evidently distorted the meaning

of the word "education." The world carefully avoids including in it the training and directing of the mind and heart towards God. It means simply the storing of the mind with facts of a purely natural order and the sharpening of the intellect to take advantage of circumstances for a man to become rich and acquire the means of gratifying sense. It is at bottom, a complete inversion: Christ would have sense serve the mind; Herod would have the mind cater to sense. Therefore the world hates poverty, therefore the world despises obscurity, therefore it abhors ignorance of how to "manipulate the main chance," therefore it loves and encourages moral strabism and obtuseness.

St. Joseph was not a foster-father according to the world's mind. He was not a man who could boast he was self-made, and point with pride to his control of finances, monopolies and legislatures. He acknowledged with humility that God was his Maker. Of course he was aware that he was of the royal house of David, but he was also well satisfied that he was a Galilean, and therefore to be reckoned among the simple and unlearned and even derided of the Jewish race. Like the other young men of his village, he had to labor between sunrise and sundown to earn his daily bread; he therefore learned a trade, and became a carpenter.

To this man God gave the charge of His Only-begotten Son. The Almighty considered him fit for the responsibility of providing for the Humanity of the Second Person of the Blessed Trinity, and even to exercise authority over Him. It follows that in the eyes of God, worldly standing did not qualify, nor did ready wit and much knowledge. Joseph, the poor man, came up to material requirements by working industriously at his trade. An-

other thing follows, the world's politicians and their subtle theories of statecraft to the contrary notwithstanding, and Christian fathers should take notice. It follows that the authority of father and mother in the family is Divinely established and has God's approval: and the State must keep its hands off. God did not appoint a king or a state to care for His Son made Man. He could have made the arrangement and the world might have condescended to loud applause, but the Christ-Child was placed under the authority of the father of a family. The authority of Joseph represented that of the Almighty Father Himself. No more than Joseph can the Christian father escape the serious responsibility of standing in the place of God towards his children. Joseph could not surrender his authority over Christ: no more can the Christian father alienate that over his home. Nor can the State rob him of it under any pretense. It can only supplement where the father is delinquent.

A Christian father is therefore bound to take his office seriously. It is a grave crime not to do his duty. To do his duty he must qualify himself as Joseph did, and this in the first place calls for faith. Faith easily understands the things of God. This understanding cannot be endorsed by a university's diploma. It is not even essential that one should be able even to read or write. Joseph was not a learned man, but he was a supremely wise man. He was far wiser than the politician Herod, wiser than the diplomat Pilate, wiser than the theologian Caiphas. Joseph's ability to judge rightly lay simply in his faith. By its means he acquired his second qualification for his office.

He was just. With this single short word the Almighty Himself has taught us what to say of Joseph the

carpenter. He was just! The Lord has given us all faith, and He leaves it to that supernatural intelligence in us to analyze that word and read in it the life of Joseph. The little ones of Christ will comprehend: not so the strong and wise of this world. Not the slave of passion, however brilliantly he may be educated, will understand, not the worshipper of the golden calf or of the puffed-up fetish of human reason, not he, but the plain Christian carpenter.

I am therefore moved, because of the feast we celebrate today, to call to your mind the history of a plain, simple life truly hidden with God, which contains absolutely no chapters at all except such as illustrate God's way with a just man. I am quite sure that the words "Providence" and "just man" can hardly be juxtaposed without making every Catholic father think of St. Joseph; without causing each Catholic mother to remember the Queen of Heaven's earthly bread-winner; without compelling in the heart of the Catholic youth or maiden an affectionate impulse towards the protector of the Virgin and her Son.

A little while and Providence consoled him, and again a little while and Providence tries the just man in his humble career. This is Joseph's history. The Lord gave him great joy in the day of his espousals to the Virgin, and then the clouds quickly gathered. For Joseph was troubled in mind concerning his spouse. But the Lord removed the strain at the proper time; "Fear not, Joseph." And yet cruel and sustained worries followed almost at once again, and things happened that he did not understand humanly, but comprehended easily by his faith, his resignation, his humble confidence in God. He worked hard all his life-time; a life of pure faith, for

he never got a glimpse of Majesty's power in his Foster-Son. Christ began His public life by performing a miracle to brighten the wedding-feast of a young bridegroom and his bride. But He worked no miracle for Joseph.

Joseph had to acquire skill at his own trade like any other carpenter; by dint of repetition and noting failures. Have we ever tried to fancy what an immense humility it required of Joseph to accept the help and even command the services of Him whom he knew was conceived of the Holy Ghost? Think of Joseph asking for employment for himself and his Foster-Son! On such occasions was it hard on Joseph to have Christ treated as if He were truly the son of just a carpenter?

We do not know when Joseph died. It was an hour of strange mystery. He was not to see the fulfilment of the hopes of Israel; for one hand calloused with the saw and plane was growing cold in the equally labor-worn palm of Jesus, and the other's pulse stopped in the hand of his Virgin-spouse. He had seen much of straitened circumstances, nothing of glory; much of hard roads and hot sands, but nothing of Tabor. In his humble resignation to the will of God lay precisely the justice of this just man, as the Holy Spirit calls him. In his last hour he could say with his royal ancestor David, "I was young and am now old, and I have not seen the just man forsaken."

For the majority of us, our conditions of life resemble much those of Joseph's earthly career. This fact is without doubt one of the most powerful reasons why the Catholic heart is so drawn to this Saint. His life teaches that trial, hardship and poverty do not mean that God has forgotten or cares not for us, or that He is punishing us. They mean exactly the contrary. Yet in our trials

we may have a mind to ask, to interpellate Providence "What does it mean?" and to cry out as did Job, "Why do the wicked prosper? Their houses are secure and their children dance and play, and they take the timbrel and the harp and they rejoice at the sound of the organ." Yea, all this prosperity of the wicked is rather an omen. A little while and they will not be.

In the lives of the members of the Holy Family, God has given us the essential answer to the problem of our lives. We need not now have in mind to *ask*, for with the confidence and trust in God of Joseph we shall *understand*. In the homes of the just, there are likely to be low voices and wan faces and the sound of the harp and the timbrel is subdued or absent. But it is only for this little earthly while. And meantime like Joseph, they shall as the Psalmist says, stand with great constancy against those that harass them, and shall carry off the fruit of their labors.

Christ dying on the Cross had nothing left but His Mother, and by a last will and testament He gave her to us. And we have, each one of us, by every title rightfully called her Mother, ever since. This makes St. Joseph legitimately the provider and protector of every Christian family: for Mary and Joseph are inseparable. We therefore today according to the intention of the Church remind St. Joseph of his office. Could any saint be better qualified than he for this office of patron of families? We instinctively turn for counsel and help to the man who has had experience. Joseph has had no other than family solicitude, and he has had experience of the ways of Providence! Go to Joseph therefore: he will prove to you that the just man is never forsaken, and that the Lord spoke truly when He said, "A little while and you shall see Me."

Chicago's Catholic Orphans

ARCHBISHOP MUNDELEIN'S APPEAL

ON the 25th day of January last a decision was given in the Circuit Court of Cook County by which the county and city authorities were prohibited from giving any pecuniary aid to the Catholic child-caring institutions of Chicago on the grounds that they were institutions under the control of the Catholic Church and therefore ineligible under the Constitution of Illinois for receiving State aid. The result of this decision, as explained by a State officer, would be to throw more than 2,000 dependent orphan children into the street, unless our institutions were to have pity on them and take them without any compensation whatever. It must be borne in mind that these children were committed to our care under the existing law, in perfect good faith both by the Juvenile Court of Cook County as well as by the institutions that were built by us at a tremendous cost for the sole purpose of saving the immortal souls of these waifs of a big city, whom an all-wise Providence has left fatherless and motherless, hungry, homeless, abandoned.

By this decision a labor of love is threatened, the sacrifices of years endangered and more than 2,000 children are thrown on our hands to care for them body and soul without a penny of aid from city, county or State. As the chief pastor of this diocese, I now turn in sorrow, not in anger, from this tribunal whose authority is a century-old Constitution to the great audience of the million people who are bound to me by the ties of affection,

of allegiance and obedience; and I appeal to their tribunal of mercy today, to the heart of every Catholic man, woman and child, for the little orphan boys and girls of their faith and their race, not in far-off China or Africa, but born, reared just here in this city of Chicago, and who today have no one to plead for them, for their soul's salvation, but the Bishop who must take the place for them of the father and mother who are gone.

It is no secret that for these children, in a particular manner committed to my care, I had planned better opportunities, special courses of training, the results of my years of association with orphan children and their needs elsewhere; I had hoped to show our fellow-citizens irrespective of creed or position how these children could later be counted among the most desirable element of our citizenship; I had counted on the help of the community whom we were striving to benefit, but it seems in the language of the learned court "the present drift of sentiment and action is undoubtedly more and more toward requiring the State to supply proper housing, care, maintenance and education of these waifs who are soon to be active members of the body politic—although this work has heretofore been done, and probably better done by religious and benevolent institutions."

Too bad! It was our intention to enter into a field of activity, where because of our splendid organization we might have effected untold good for the community, for our city, for the State, for the improvement of its future citizenship. We were preparing to build a protectory, a home for the boy without a chance, hospitals and asylums for blind and crippled children, decent boarding-places for the poorly-paid shop girl and other movements so necessary in a congested city, festering as it is with the

many sores that need a charitable nursing-hand, and for these purposes we had already bespoken the Religious Orders who devote their lives to particular work of this kind. But now we draw back discouraged.

On one hand we find the public unappreciative, cold, unresponsive. On the other hand we have so few among our members who are wealthy and able to help. The great mass of our Catholic people are poor, barely earning their daily bread, just managing to keep a roof over their heads, and doing without comforts in order to rear their children to be good, decent, honest like themselves. Already do they bear a heavy burden for the sake of their Church. Besides paying all they owe to the State, "to Cæsar the things that are Cæsar's," they render generously to God and God's cause; they support their church and their clergy; they pay a double tax for their school, for after paying just as much for the State school system which they do not use as their neighbor who does use it, they must also pay for the erection and maintenance of their own schools where their children will learn to know God, that they may love and serve Him and be happy with Him hereafter. And now they are asked to support the fatherless and motherless orphan children of this big city, so that these defenseless babies left alone in the world may not be deprived of the only heritage they received from the mother and father who are gone, the most precious heritage of their Faith. Really it is a rather expensive luxury in this city to be a Catholic.

No man of standing in the community, no unprejudiced professional or business man in touch with public affairs, will for a moment think of denying that the most powerful influence for good in Chicago is the Catholic Church,

the one organization under whose roof twenty-six different nationalities dwell in harmony, where rich and poor, learned and ignorant, Daughter of the American Revolution and immigrant laborer sit side by side in the pews of nearly 300 churches. Nobody denies that neither the laws of man nor the punishments of the State exert a fractional part of the restraint on one-half of the population of this city as does the simple "thou shalt not" of the Catholic priesthood.

And yet, notwithstanding all this, the State is forbidden, we are told, to pay for the simple board of orphan children in our institutions where a love of God, a fear of punishment for wrong-doing and a craving for heavenly reward for a well-spent life are instilled in the child, which more than anything else will help to make it a law-abiding citizen. There is an orphan asylum in this city where religion is ridiculed, where the knowledge of God is stolen from helpless babies, where every vestige of God and of the supernatural is torn out of their childish hearts, and yet that institution receives State-aid as "non-sectarian"—God save the mark!—and our institutions, which care for the children, even for their bodily welfare, more cheaply to the taxpayers and admittedly better than the State, are refused any subsidy from public funds, even as though we were teaching the children crime, rebellion, disrespect for the law.

We are told that such payments are against the Constitution of the State. The Constitution of the State of Illinois is a garment that was made for an infant; we have long since outgrown it. Never in their wildest dreams did its framers foresee a city of over 2,500,000 inhabitants, with its congested districts, with its

poverty, disease, destitution. They could have no conception of the tremendous asset a religious training would have for the common good, not to mention the individual. The fact that the document makes no provision whatever for dependent children, never even mentions them, shows that the problem, as the city now faces it, and as it may be seen day after day in our courts, was not foreseen by them.

But the poor little babies are here, and the mighty Constitution of the State of Illinois has made no provision for them except to take away from them the one thing their parents have left them, the one thing their baby-fingers are not strong enough to hold, their Faith—except—except—the good Catholic people of this town, already heavily over-burdened, have pity on them and take them in. Will you do so? I remember an incident that occurred when I was a young priest. I attended an over-worked, under-nourished young widow, dying. She left a tiny little girl. I found her sister, the wife of a poor laborer, the mother of six small children. I was making provision for the care of the little orphan when this dead woman's sister heard of it and took the child into her own home, and I will never forget her answer when stroking the baby's head, she said to me, "Sure, Father dear, there is always room for one more." That sentence tells the spirit of Catholic charity that exists among our people today.

No, my dear faithful Catholic people, the Archbishop is not going to desert the orphan children, he will not abandon them to the cold, soulless care of the State, he will take the place of father and mother to them until they grow old enough to take care of themselves. Even if the great State of Illinois and the rich city of Chicago

do not contribute a penny towards their support, he will manage somehow. If need be, he will beg from door to door for them, for their little souls are on his conscience and for each of them he must one day answer at the judgment seat.

But all of you can help, I know I need not ask you more than this once: your pastor will tell you how. It will not be easy, for there are more than 3,000 orphan children in the various homes and the number will increase rather than diminish, but the Lord will provide. And even though there be many calls on you, "there is always room for one more," none of you will turn away from the outstretched hand of an orphan child.

Some of you who hear these words are lonely today; it may be that your home was left childless or that many a year has gone by since you heard the sound of a baby's footprint; the children have grown up and gone from your side. Won't you then help the little boys and girls whose natural protectors the Lord has taken away? Help them while you live, and, if you can, leave something for them when you die, when you divide those earthly possessions which you cannot take with you into the next world. For others of you, fathers and mothers, the day may come, though I hope it never will, when your children or children's children may be left fatherless and destitute. Surely you would not want their souls to be placed in jeopardy, never to see them face to face again in paradise, because their Faith had been torn out of their hearts before they were able to realize its tremendous value. Surely you would not want them to be handed over body and soul to the cold-blooded, mechanical, well-paid employees of a municipal commission or institution, or farmed out among strangers, to be ex-

ploited as cheap child-labor for personal profit of others.

Then help us as much as you can to give to other children what you would want for your own, not only a warm bed, a nourishing table, play with other children in the fresh country air to make their little bodies strong, but likewise to keep their souls good and pure and innocent, by learning to love God in the class-room, to pray for your soul in the little chapel and to feel the loving arms and look into the gentle eyes of the Sister who has given herself to God to care for motherless babes like these, when the little lips murmur, "Now I lay me down to sleep, I pray the Lord my soul to keep."

Sincerely yours in Christ,

✠ GEORGE W. MUNDELEIN,
Archbishop of Chicago.

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